COFf upted again into it ; and therefore that in6nite ^vQrlcjjs are successively thus generated and corrupted, Arid he gives the reason why it is infinite, that $o there might be never any fail of ge~ nprations. But he erreth in this, that assigning paly a material cause, he takes away the active principle of things. For Anaximander's Infinite is nothing else but matter; but matter can produce nothing, unless there be also an active cause.—* Where he shews also, how Anaximenes followed Anaximander herein, in assigning only a material cause of the universe, without any efficient ; though he differed from him, in making the first matter to be air, and deriving all things from thence by rarefaction and condensation. Thus, we see, it is plain, that Anaximander's Infinite was nd infinite, mind, which is the true Deity, but only infinite matter, devoid of any life or active power. Eusebius is more parti-

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cular in giving an accoijnt of Anaxima0-

der's Cosmopceia; TO *aTrtipov ^avai rrjv* ?ra-*alriav e^£iv rr^ TOV iravrog y^vsaewg* rf *KCLL <j>6opa£,* 1$ *ovSn $n<u TOUG* T£ *ovpavovg* a7rp/c€/cpt<r6at, *KOL KaOoXov rovg* aVavrac aTTftpoi)^ ovrac *KQfffjLOVG** ^*icri §£ TO l/c rov *yovifiov ffepftoy* re /cat TjUi^poi), *Kara r^v yivt<mf* rovSa ' • icocr/iov *awoKfigrivaiy Kai TWO,* e/c TOVTOV

T^V *yyv-aept, (qg TM* §£v§p<w ^Xocov- ^G /cat ae TOV ^Xioy, /cat TIJV creX^v^v, /cat

Anaximander affirms- Infinite (matter) to be the billy cause of the generation and corruption of all things ; and that the heavens, and infinite worlds, were made out of it, by way of secretion or segregation. Also that those generative principles of heat and cold , that were contained in it from eter-